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## Communication.

*For the Western Recorder.*

No. II.

MR. HASTINGS—The apparently best method to be followed, in order to demonstrate the moral obligation incumbent on us, to observe most religiously the christian Sabbath, requires a discussion of the question—Is man, as a portion of the universe, placed under a moral constitution of government? The term *constitution* imports certain fundamental principles, not to be violated, either by adopting false rules of conduct, or by a practical rejection of correct laws.

When either of these evils appears in the procedure of collective bodies of men, or in the deportment of individuals, well informed and upright people accuse them of violating the constitution, and of manifesting hostility to the public good. Hence a solution of the just-mentioned question appears indispensible. It is a prerequisite, or a preliminary step, of which the necessity is absolute. Of the *facts* on which the existence of a moral constitution of universal government rests, the brevity necessary to be observed in these essays forbids a formal proof. But it is presumed that they will not be disputed by any person, who is not already become morally incorrigible. Should any candid and ingenuous reader find himself harassed by doubt, let him become acquainted with Paley's Natural Theology, and Brown's Lectures on the Human Mind. Those works furnish a most exquisite intellectual banquet, and are pre-eminently adapted to lead the mind to a place of rest.

The fundamental principles of a moral government in the universe are the following:—There is an intelligent first cause; a Being, who is self-existent; in power, boundless; in wisdom, incapable of erring; in goodness, infinite; so that the term LOVE expresses his whole character. He, the fountain of all existence, out of himself, has subjected all his creatures to fixed laws; so that all things remain under the same reciprocal influences. In other words, the same causes, under the same circumstances—circumstances are essential to the identity of causes—produce the same effects. To vary the phrase, say—like sequences, in unbroken perpetuity, ever emanate from like antecedents. The structure of human nature is such, as that without previous reasoning, we expect to receive the same impressions from the same things. In short, all the great natural phenomena, according to our belief, will continue to observe the same order of succession.

Moreover, our minds naturally perceive an essential difference between certain actions. Actions done with an evident intention to inflict evil, for its own sake, present to the spectator a deformed aspect, or excite in us certain vivid sensations of a most unpleasant kind. On the other hand, actions designed to be beneficial to others, within the sphere of our influence, give rise to sensations at once vivid and pleasant, so that we are constrained to call them amiable. Such sensations being peculiar in their nature, or of their *own* kind, are therefore called *moral;* and the intelligent beings who are thus susceptible of them are styled moral agents.

In this world, human beings are, to an immense degree, beneficiaries of the living God. The portion of good enjoyed by them incalculably exceeds the evil to which they are subject. The good is the result of evident design on the part of our common Parent; while the evil is incidental, and three fourths of it are, probably, the consequences of deviations from right, or the path which the known properties of things indicate to be the road to happiness. That our pleasurable *vastly* exceed our painful feelings, is evident from the fact, that the sensations of mere existence, after the cessation of acute pain, constitute a luxury of the highest order. If we be not conscious of such sensations, during by far the greater part of our time, the cause is our inattention to our own feelings; a fact nearly allied to another altogether undeniable—that we overlook our common mercies, and so incur the guilt of ingratitude to an immense degree.

Man has many *mental* resources of happiness. The power of *remembrance* makes him capable of continual improvement, by the experience of former ages, as well as by what has occurred to himself individually, and what he observes in the history of his contemporaries. His *social* nature makes memory more useful to him than it could be to a solitary being. The pleasures of memory are so great as to have been the theme of poetic celebration. Memory, in fact, is the source of all those high intellectual pleasures of which man is capable, and which do stamp real nobility on the truly cultivated mind. In man is also found a prevailing disposition to *hope*, and to indulge in the most pleasing reveries, under circumstances most deplorable. Hence the pleasures of hope have not been forgotten by the poet. By the exercise of *benevolent* and *religious* affections, man may experience pleasures still more exquisite in their nature. In that way he gains a high elevation in the scale of being, and, by anticipation, puts forth his hand and regales himself with the fruit of the tree of life—fruit adapted to all the exigencies of his earthly pilgrimage. I should be chargeable with something like high-treason against the majesty of man, by omitting, altogether, to mention the pleasures of imagination of which he is capable. Of these the celebration has made immortal the name of Akenside. But imperious necessity urges me onward.

Rumination on this subject fixes the attention of every human being, so engaged, on another speaking fact. Benevolent feelings, and the beneficence resulting from them, are invariably attended with pleasure; while the person in whose bosom ill-will is cherished and malice rankles, becomes by natural necessity his own tormentor. What sound reason can be assigned for this; if it be not that the Creator has so formed us, as that our own feelings should encourage us to proceed in a virtuous course, and convince us that "the way of transgressors is hard?" In each case the voice of God is audible. In the first, He says, "Be happy;" in the other, "do thyself no harm."

The fact above mentioned leads us to another, nearly allied to it, but much more impressive. The person who does good from pure benevolence, enjoys at once, but unanticipated, the exalted pleasure of self-approbation; while he who is of an opposite character writhes under the lash of self-reproach. Are not these consequences, on the one and the other, evidently the effects of the structure given to our minds by the divine Author of Nature, as presages of his award in the day of retribution? It cannot be said, with the least shade of reason, that organized bodies, both vegetable and animal, do not abound in *final* causes, or proofs of an adaptation of means to the ends to be accomplished by them. Why should not the like adaptation be as clearly perceptible in the laws by which *mind* is governed? Those who have witnessed the power of conscience, in cases as well attested as any facts in the history of man, cannot have a doubt on the subject. Such was the case of the murderer, to whom Adam Smith evidently alludes in his "Theory of Moral Sentiments." The torment of remorse obliged him to depart from England, his native country. In vain did he seek relief by residing in the island of Jamaica, and afterwards in Connecticut, then a province. After a long series of years, he absconded from the vicinity of Hartford, returned to Great Britain, voluntarily confessed his crime, and had a regular trial; when at his own request the sentence of death was executed on him, because he could no longer endure the burden of life. Not many years have elapsed since the death of those who had a clear recollection of the miserable man.

It might be shewn, that in former ages, the most philosophical and learned among men believed that remorse, or the human mind in the act of self-worrying, is a just anticipation of the sentence which will be given in that great day, when "the hidden things of darkness shall be bro't to light."

Here I cannot deny myself the pleasure of quoting the language of Thomas Brown on the Human Mind. "That pain, in many instances, warns and saves from vice, I scarcely stop to prove. It is in this way, indeed, that our bodily ailments become *morally* so important; those ailments, which may be considered as a sort of bodily conscience—a conscience, that in reproaching for the past, calls to beware of the future. In addition to this, however, as warning not from intemperance merely, but from every species of vice, is the conscience which most truly deserves that name—the sense of self-degradation when we have acted so unworthy of a being so nobly gifted; that dreadful voice, which it is impossible to fly, because it is with us wherever we may fly, and which we can *still* only in one manner—by acting so as to merit, not its silence only, but its applause. By the kindness of our Creator, there is a connexion still more permanent, by which the commission of a single crime is to us, for ever after, in the painful remorse that is felt by us, an exhortation to virtue; and an exhortation that is more urgent and efficacious, as the painful remorse itself is more severe."

Bearing in mind every fact respecting man, already noticed with extreme but necessary brevity, will any person deny that the All-Bountiful has bestowed on us an immensity of favours? Can any individual consent to bear the name of *man*, and yet refuse to admit that every benefit induces an obligation—that as is the value of the benefit conferred, so is the strength of the obligation incurred? I do not believe that such a monster can be found under a human form; because, in all ages, mankind have reprobated ingratitude in the strongest language. "Say," says an ancient pagan moralist, "that a man is unthankful, and you cannot say any thing worse of him." In our time, who among us has not heard ingratitude execrated? Why have we had such vivid and unpleasant feelings, in the remembrance of base requitals from our beneficiaries? Is it not because our Maker has so formed us, as to feel horror at the sight of a common enemy of our race? Such is the murderer. Such, also, is the unthankful person, because his conduct is adapted to steel the heart of humanity against the cries of distress. But we do feel similar horror when we set the atheist before us. Why? He, likewise, is not unthankful only, but manifests a desire to extirpate every principle which can exert a favorable influence on the improvement and happiness of our species. If ingratitude in man toward his fellow man be heinous, what must be the turpitude attached to that moral enormity, when shown toward the eternal Father of the Universe? This interrogatory is put, because a numerous class of people does exist, whose *conduct* amounts to a daring attempt to annihilate obligations, which cannot be cancelled without dissolving the moral constitution established by Divine Omnipotence.

The moral constitution under which mankind live is immutable; and the like unchangeableness is attached to the moral obligations under which we are placed to the Most High; because they are a compound result of divine excellency and of the relations subsisting between the eternal God and his rational creatures. Hence it appears, that the prosecution of the object before us leads to conclusions momentous as the retributions of eternity. If we have evidence that the living God does exist; that he is infinitely amiable, and that in many ways he has conferred on us immense favours; the inference is irrefragable, that we cannot shake off any of our moral obligations, before the Creator shall have given us a lower rank in the scale of being. Moral obligations will rest on us, until we become brutes and reptiles, or cease to be. It is presumed that no person, who justly appreciates the dignity of our common nature, will refuse to give the necessary attention to first principles, involving all that is important to man in the present world.

Unnecessary length of discussion shall be carefully avoided, by

AN OLD STUDENT OF ANCIENT FACTS.

## RETROSPECT OF FOREIGN MISSIONS.

The Missionary Herald, for January, embraces among other things, a view of missionary stations throughout the world, and a long review of the intelligence of the past year. From the latter, we insert a few items which in our own hasty retrospect we had omitted.

The *Bombay Mission*, previous to the death of Hall, had assumed a most flattering aspect. Many tracts had been distributed; christian instruction had been widely disseminated; there had been promising appearances of the outpouring of the Spirit; and one had been converted: But the death of Hall threw a deep shade over the rising prospects; and the intelligence of it reached the executive officers of the American Board in the house of prayer, at the monthly concert in September. Previous to his death, Mr. H. had seen at least 100,000 christian books distributed among the Mahratta people, and the New Testament faithfully translated into the vernacular tongue of 12,000,000 of the heathen.

*Ceylon Mission.*—Accounts received the year past represent the *native* members of the mission church, not less than *ninety* in number, many of them possessing promising talents; some of them far advanced in their education; some labouring as useful preachers; and all giving evidence of real piety.

In *Palestine*, a new spirit of inquiry is springing up since the death of the lamented Fisk, which it is hoped will never be extinguished.

The *Cherokees* have given increasing evidence of civilization the year past.

From the *Sandwich Islands* we have the cheering intelligence, that *nine chiefs*, whose influence embraces a great portion of the inhabitants, have made public profession of their faith in Christ. More than half a score of churches have been erected and filled with crowded assemblies. Two thousand islanders were seen at one time in procession, bearing on their shoulders from the mountains materials for erecting a church, which might contain 4000 worshippers; and the church was afterwards crowded with attendants. Near 20,000 people are under the instruction of native teachers; and more than 12,000 are now able to read the word of God, as soon as it can be put into their hands, and are anxious to receive it. Honoruru, Lahaina and Hawaii have been visited with the influences of the Spirit, in consequence of which more than 2,000 islanders have erected the family altar. Male and female prayer-meetings have been established; and the once haughty chiefs have learned to meet at such places, and mingle their supplications with those whom they had been wont to despise.

At *Lahaina*, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, every precaution, were ineffectual. But, as we have been told the past year, so great has been the change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day; nothing, absolutely nothing, was lost. At *Kaavaroa*, on Hawaii, a little more than two years ago, the people were opposed to christianity, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But within a few months we have been informed, on authority not to be questioned, that intoxication is no longer witnessed in that place; that there are no more family quarrels; that family prayers are uniformly attended; that kind offices are every where rendered; and that, from remote villages, individuals come to inquire respecting the new way, and with tears beseech that some one may be sent to instruct them.

The *Printing Establishments*, we have heard, within a little more than the space of time now under review, have issued three millions and a half of pages, made living and efficacious by the religious truth impressed upon them, at Malta, and Bombay, and the Sandwich islands; which is nearly half as many as have been issued in all the preceding years. We have heard, too, of the travels of these little eloquent messengers of truth, through the Sandwich islands, over the populous Mahratta country—into Greece, and Asia Minor, and Syria, and Palestine—and into countries farther towards the rising sun.

*From India.*—Two hundred and fifty years ago, England had but one newspaper. India has now *six*, in the languages of the country, designed solely for native readers, the product of native intelligence, and of native enterprise.

At *Palamcottah*, in the course of the past year, we have been told of *eleven hundred families*, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste. In some villages, we were informed the idol temples had been converted into christian churches; in others, they had been demolished. One village was particularly mentioned, where *all* the inhabitants, at their special request, had been assembled for christian instruction; while three other villages, incited by this example, had sought to be instructed in the same manner.

The southern part of *Ceylon*, as well as the northern, has also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples, but no worshippers; and we have been told by a missionary from that island, that a temple of Budhu had been offered by the natives for christian worship, and that in proportion as the bible had been circulated, the influence of caste had been destroyed. Twenty thousand people could read; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British & Foreign Bible Society, be supplied with the blessed volume.

*Southern Africa.*—Among the *Hottentots* and the *Caffres*, the word of God, as we have learned, steadily gains influence. Respecting the *former*, their punctual attendance on the daily public exercises of devotion, their seriousness of demeanour while there, their readiness and liberality in contributing toward the temporal necessities and religious improvement of their brethren, and their orderly deportment and moral conduct at all the stations, evince that the gospel has come to them, "not in word only, but in power." How flourishing the older stations among the *Caffres* must be, may be inferred from an account, received during the year, of one recently established, and named after the founder of Methodism. Before this station was formed, the people there assembled were naked, rambling on the mountains, murdering strangers, living on plunder, destitute of the word of life, unacquainted with the Sabbath. But fifteen months afterwards, as we learned from a respectable visitant of the station, this same people were collected into something like a civil society; most of them wore some clothing, and several were very decently clad; and all were taught to worship the true God, and to reverence his Sabbath. From their habitations, or from among the bushes of that wild region, the voice of prayer and praise was every morning heard to ascend.

From *Greenland*, where nothing short of Moravian benevolence and zeal could live and labour, we have heard of the triumphs of the gospel. These benevolent men have founded a christian church, and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven.

From the young but growing republics of *South America*, a messenger of the churches has, during the past year, returned with good tidings. A vast amount of mind has broken from the shackles of ages; and public opinion all over the land has felt the pulsations of liberty, has heard the command to go forward, and has commenced its resistless march.

Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little clusters of the *Harvey* and *Raivavai Islands*. Of these, the last year has held before our eyes a picture made lovely by its moral beauty. Polygamy, infanticide, war, cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage. In vain do we listen for the yell of the warrior, or the shriek of the victim. Every where there is peace, and order, and neatness, and industry. The whitewashed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected? "Not by might, nor by power." A few natives of the Society Islands, who through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these islands, and were sent thither at the hazard of their lives. There, alone, unsustained, except by the Lord of missions, they prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the gospel, as the corrector and rule of life, became glorious ly triumphant

## THE JUDGE AND THE UNIVERSALIST.

In one of the middle states, a universalist preacher, some time since, made great efforts to establish a society of his own faith. A few persons, of little character and influence, were deeply anxious that such a society should be formed among them, but knew not how to effect their object, and build a house. It was finally agreed that the preacher and one of his followers should wait on a distinguished Judge, who resided in the village, and solicit his patronage. The Judge heard the loquacious preacher with great patience for almost half an hour, when he closed by asking the Judge's aid in establishing the Society.

"No," says the Judge: "I shall not be disposed, sir, to lend you any assistance in forming *such* a society. For in the first place, it seems to me that your system of faith is not supported by the holy scriptures. I confess I am not so thoroughly versed in those writings as I ought to be; yet I should hardly know how to express the eternity of future punishment more clearly than I often see it there described. But this, sir, I do believe, (let the scriptures say what they may), that were all clergymen to preach the doctrine which you preach, there would soon be a *hell in this world*, if not in the next."

The Judge then added with seriousness, that if all who profess to preach the gospel were to adopt and inculcate such sentiments, he did not believe it would be possible to hold civil society together. Human laws would be trampled under foot, and their penalties, if not backed by divine threatenings, would be but a subject of mockery. With these views he must be excused from making any efforts to establish a universalist society in that place or any other.

The correctness of the above cited occurrence may be relied on; and as to the justness of the Judge's views—reason, common sense, and the scriptures, say Amen.

## THE APOCRYPHA.

Mr. Horne affirms, that the books of the Apocrypha possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in the Hebrew language, nor were they ever received into the sacred canon by the Jews, or sanctioned by Jesus Christ. They were never quoted or even alluded to by him or his apostles. Philo and Josephus never mention them, tho' they flourished in the first century of the christian era. The apocryphal books were not admitted into the canon of scripture, during the first four centuries of the christian church. They were not, as Augustine states, considered as canonical in the fifth century. These books contain many things which are fabulous, contradictory, and directly at variance with the true word of God. The story of Bel and the Dragon is confessedly a mere fiction. The book of Judith is probably of a similar character. The book of Tobit contains superstitious notions, probably of Babylonian or Assyrian origin, respecting intermediate beings between the Deity and man. The apocryphal books contain passages, which are in themselves false, absurd, and incredible. In Tobit, an angel is introduced as deliberately telling a falsehood to Tobit. Passages in these books are so inconsistent with the relations of other historians, that they cannot be believed. The church of Rome has indeed adopted these books as canonical; but it is easy to account for this; for these writings serve to countenance some of the corrupt superstitions of that community. Owing to this circumstance, and that the Vulgate, or Latin version of the Bible authorised by the Romish church, has been taken as a model for our own—the Apocrypha has been allowed a place in our English Bibles. In view of these facts, every one ought to rejoice in the firmness with which the Christians in Scotland have resisted the circulation of the Apocrypha with the scriptures, by the British and Foreign Bible Society. The contest is ended; for this Society is determined that it will not aid in circulating the Apocrypha.—*Ch. Watch.*

## EARLY RISING.

The difference between rising at six and rising at eight, in the course of 43 years, supposing a person to go to bed at the same time he otherwise would, amounts to 29,000 hours, or three years one hundred and twenty-one days and fifteen hours; which will afford eight hours a day for exactly ten years; which is in fact the same as if ten years were added to the period of our lives, in which we might command eight hours every day for the cultivation of our minds and the dispatch of business.

# Religious Intelligence.

## INTERESTING FROM INDIA.

The last number of the Missionary Register contains a statement by the Rev. Mr. Rhenius, in the employ of the Church Missionary Society, of the progress of christianity in the district of Tinnevelly. It appears that a disposition to inquire into the truths of christianity has been excited extensively by the aid of native converts, and at the same time much opposition produced, in the course of which some of the inquirers were much persecuted and afflicted. In January, 1824, Mr. R. sent some of his people to Satangkoolam, to instruct those who desired it. They found upwards of twenty families determined on embracing christianity, notwithstanding much opposition. Soon after, Mr. Schmid and Mr. Rhenius visited the place, and were rejoiced to find a large congregation waiting their arrival. A suitable spot was at length obtained, and a church built under the protection of the magistrates. Much encouragement was given to the missionaries and native teachers by this success. About the same time, the head-man and people of Covindapatyal, who renounced idolatry, with several families of the neighbouring villages, burnt their idols, and converted their temple into a place of christian worship. Mr. R. placed one of his assistants here, as a temporary instructor. In several cases where complaints were made to the magistrates of the oppressions exercised upon the Christians, their grievances were redressed. We give the remainder of the statement in the words of Mr. Rhenius.

"The attention, which, in justice, was thus paid to the grievances of the Christians by the magistrate, became known of course, all over this part of the district; and was, probably, one of the causes which excited many more villages to listen to christian instruction and renounce idolatry; so that in May, 1825, we numbered about thirty-five villages, in which we had congregations.—We were thus obliged to select some pious young men to go and teach them the word of God. Seven of these were sent for this purpose. They found a ready reception, and great willingness to hear and learn the word of God among all, particularly the women. Previously to this, they with others of our seminarists, being stirred up to make known the way of salvation to their countrymen, had visited in different directions, the most famous places of idolatry, during the time of the heathen feasts—discoursing, and reading, and distributing tracts and gospels to vast crowds, who used to come together on such occasions from all quarters, many of whom expressed themselves much pleased at the new light which they received by these instructions. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than *ninety;* and they have now (in September, 1825) increased to *one hundred and twenty-five.* In these villages, more than *a thousand families* are under christian instruction.—*Church Register.*

## PERSIA.

The following article is copied from the Christian Observer, for July, 1826. It is taken from the travels of a Mr. FRASER, in Persia:—

"Near the source of the Tigris, dwell the remains of the numerous christian population which inhabited all this part of the country in the times of the Greek Emperors, and who were forced by their Mahomedan enemies to take refuge in these inaccessible regions. They now consist of four tribes; the Iccarees, amounting to about 10,000 families; the Kojunees, to 1000; the Jisles, to 500; and the Tookabees, to 300. They live under the rule of a sort of prelatical chief, whose dignity is hereditary in the family, although the chief himself, being set apart for the church, cannot marry. He acts both as priest and general, leading the people to church or to war; and they all pay him implicit obedience. They are of the Nestorian creed, and hate Roman Catholics, even more than Mahomedans, putting to death, without mercy, all that fall into their hands. Indeed, they behave little less cruelly to any others who unfortunately come in their way. They can bring into the field 14,000 capital match lock men. They live exclusively among themselves, admitting no one into their country, which is so strong and impregnable, that none can enter it without their leave. The missionaries dispatched about three years ago into Persia, by the society of Basle, were expressly instructed to direct their attention to these degenerate Kheodish Christians."

## CHILDREN IN FRANCE.

God is greatly blessing the labours of his faithful servants on the continent of Europe; and very pleasing accounts of the increase of true religion are sent over to England. In France the gospel is spreading, and much good is doing in various ways. A young man, who was formerly a catechist for two years in a village at the foot of the mountains in Dauphine, is now a very zealous and useful minister. His flock are all shepherds; and out of ninety-five, who were under his teaching last spring, he had good reason to believe that more than forty were deeply impressed with a serious concern for their souls. He has been much blest amongst the children, chiefly the little girls, of whom, he says, more than twenty make prayer a delightful and pleasant work. Going out one day, he saw an umbrella stuck in the ground; and being curious to see what was under it, he went and found four little girls on their knees, praying.

This person has lately been in England, when he read to a friend some letters he had received from his scholars since he left them. He much wishes to furnish his boys with the means of serving their Lord either as schoolmasters or ministers; as many of them show good talents as well as piety. He has no other way of helping them forward, but by sharing his frugal meals, first at the house of one, and then of another; during which time he instructs them. He says no one can tell the good which might be done in France, if persons like himself had the means of taking promising boys by the hand. He had conversed with several pastors, who are working in retired corners of the vineyard, and all think that in a very few years, at a small expence, a large number of most useful schoolmasters and ministers might thus be raised up.—*Phil. Rec.*

Furnished for the New-York Observer, by the Corresponding Secretary of the A. H. M. S.

## PROSPECTS OF MISSOURI.

*From Rev. C. S. Robinson, of St. Charles, Missouri, Nov.* 5, 1826.

The prospect of usefulness has yearly become more and more flattering through this whole region of country. The hard times have had a happy influence in promoting industry and morality, and have indirectly done much to prepare the way for the reception of divine truth. This is what I joyfully anticipated years ago. Through this humiliating and obscure medium, I thought I could discover the light of better days. But with the dawn of this light, how few have come to our help. Only let the churches know that there are suitable men waiting to brave the perils of this wilderness, and I am confident they will supply the funds to send them. The fact must be told, that the competent ministers of all denominations are so few, that many portions of this state can never be properly brought under the influence of the gospel, without an annual increase of labourers, of more than five to one that has come here for four years past. What can two missionaries of our denomination do, one hundred and fifty miles from each other, in a region of country larger than both the states of Connecticut and Massachusetts, and with a population of 40,000 souls, which is increasing at this season of the year, at the rate of one hundred souls every day, for two or three months?

Does not a country thus populating from various parts of the United States, justly claim the notice and commiseration of the American Home Missionary Society? And can an enlightened religious community behold our increasing demand for help, without increased efforts to send us able and faithful heralds of the cross? For this I shall hope and pray, with the full expectation that the great Sun of Righteousness will soon shine upon this infant portion of the church, and cause the gentle showers of divine grace to descend, the plants of righteousness to revive, and the seed which in many places has long been sown in this comparatively desolate region, to spring up and ripen into an abundant harvest.

How cheering and animating this prospect! In the name of the Lord of Hosts, dear brethren, come over and help us; and the grateful tribute of praise from the Zion of our God in the west, will ascend to him that sitteth upon the throne, and unto the Lamb forever and ever.

## PRESERVATION OF THE SCRIPTURES.

The annexed paragraph, taken from Townly's "Biblical Anecdotes," shows the particular care which the Jews took to preserve the holy writings pure and entire:—

"Even at this day, the Jews bestow an excess of care on the copies of the sacred writings, designed for their synagogues. It is a constant rule with them, that whatever is considered as corrupt, shall never be used, but shall be burnt or otherwise destroyed; a book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with any thing but ink, or written on parchment made of the hide of an unclean animal, or on parchment not purposely prepared for that use, or prepared by any but an Israelite, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt; that no word shall be written, without a line drawn on the parchment—no word written without having been first pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are settled rules for the length and breadth of each sheet of parchment, and for the space to be left between each letter, each word, and each section."

## FOREIGN MISSION SCHOOL.

The following is an outline of the reasons for discontinuing this School:—

1. The design of giving a good education to young men of heathen birth and parentage, in order that they may aid in evangelizing their countrymen, can now be executed more favourably at several missionary stations, than at any place in a christian country.

2. There are serious difficulties in conducting an institution, composed of young men brought from the wilderness, or from distant pagan countries, and formed into a little company by themselves, while they are more or less exposed to various influences from the surrounding population.

There are many things which strongly indicate, that schools, colleges, and other seminaries, should be set up as quick as possible in heathen countries, where missions are established. But Providence has not yet made great use of young men born heathens, and removed for their education to christian countries. A large portion of those with whom this has been attempted, have died in the progress of their education; especially of those distinguished for promising talents and hopeful piety. In Great-Britain this has been remarkably the case; and there have been several instances among ourselves.

It is to be considered, also, that the Foreign Mission School cannot be continued, without an expenditure of several thousand dollars in the erection of buildings. This expence must be incurred immediately, as is thought by those who desire the continuance of the school; and, of course, the money would be nearly lost, in case the experiment should prove unsatisfactory.—*Miss. Herald.*

## MOUNT VERNON.

Letter from the Hon. BUSHROD WASHINGTON, Justice of the Supreme Court of the U. States, to the Corresponding Secretary, dated

"*Mount Vernon, Dec.* 7, 1826.

"SIR—On account of my protracted absence from home, your favour of the 16th August was not received for some months after its date. I beg leave now to express the grateful sense I had of the honour conferred upon me by the American Sunday School Union, in electing me one of the Vice-Presidents of that institution, and of the approbation bestowed by the board of managers upon the well intended efforts which I made to secure the due observance of the Sabbath day, upon a spot, where, I am persuaded, it was never violated during the life, and with the permission, of its former venerable & truly christian owner."—*Am. S. S. Magazine.*

## AFFECTING STATEMENT.

Rev. Isaac Reed, of Moriah, Essex county, N. Y. says—"I am doing what I can here; but this is hard ground, and it has been long barren. Our church has thirty-seven members in communion; it has been eighteen years formed, and never had a pastor till last October. My preaching here is very much of the missionary character. It is at one place on the Sabbath; and there are ten neighbourhoods in which I have week day meetings. But this whole region is a barren one in religion. My nearest ministers, of either the Presbyterian or Congregational order, are on the west side of the lake, as follows:—South, Whitehall, 40 miles; south-west, Bolton, Warren county, 40 miles or more; west, the settlements on Black-River, 50 miles or more—very mountainous country and thinly settled; north-west, St. Lawrence county, 80 miles or more; north, Elizabethtown, 15 miles, settled last July; north-east, Essex, 22 miles; not settled, but stated supply. In this large boundary the churches are few and very small. But there are six known to the writer, all destitute of a pastor, or any resident minister."

[Essex county, mentioned above, contained in 1820, 12,811 inhabitants.]

*Andover Theological Seminary.*—From a catalogue of this institution, it appears that the whole number of students is 130, viz: Resident licentiates 4, seniors 35, middle class 41, juniors 50. Of the regular members, 19 are from Yale college, 18 from Amherst, 18 from Dartmouth, 17 from Middlebury, 9 from Bowdoin, 9 from Harvard, 7 from Williams, 7 from Hamilton, 7 from Brown university, 6 from Union college, 2 from Vermont university, 1 from Ohio university, 1 from Princeton college, 1 from the university of Upsala in Sweden, and 4 have not been connected with any college.

*Destitution of the Bible in Vermont.*—By an actual investigation within the past year, in 61 towns of Vermont, which at the last census comprised no less than one-fourth of the inhabitants, there were found 995 families not possessing a whole bible; and about two-fifths of them were destitute of any part of it. In one town, with a population of 1500 or 1600, *seventy-eight* families were without the whole bible; and in another of 285 families, 58 were in a like condition. The State Bible Society, by whose direction these wants were brought to light, will doubtless supply them. Its receipts during the past year amounted to $1364; besides which there was a balance of the treasury, of $1057. The whole amount of receipts since its formation, is $13,527; with which, exclusive of $3825 presented to the Parent Society, 9801 bibles and 2350 testaments have been purchased.—*Obs. & Chr.*

*Mariners' Church.*—During the late trial of a sailor in Philadelphia for theft, the Mayor remarked, that "Sailors were not now so frequently brought up for misconduct as formerly, and rarely indeed on so disgraceful a charge as the present; which change for the better he mainly attributed to the establishment of the mariners' church, and to the exertions of its friends. And if you, my lad, instead of being drunk and strolling about our streets, had been there yesterday, you might have profited by the excellent advice you would have heard from Joseph Eastburn, that good old man, who seems to labor with the zeal of an apostle for the conversion of sailors."

Mr. Burder, author of 'Village Sermons,' has prepared a series of *Cottage Sermons*, which are printed by the Tract Society, and sold for distribution, for one farthing each.

The late John R. Crocker, of Pittsfield, has bequeathed by will to the American Board of Commissioners for Foreign Missions, $750; to the Congregational Society in Pittsfield, $750; to his minister, $100.

# Revivals.

The following account of the revival in Utica, is extracted from the Narrative which has just been published by the Oneida Presbytery:—

## UTICA.

The following account is from the Rev. Mr. Aikin, pastor of the 1st Presbyterian church, dated November, 1826:—

The revival in Utica commenced about the 1st of January. For several weeks previous, however, there had been a movement upon the minds of the people somewhat uncommon, that could be seen on the Sabbath and on other days of the week, in the increase of numbers who attended meetings, and in their unusual solemnity. To this silent preparation for the Lord's appearance, soon a new impulse was given, by the daily reports of what was doing at Rome. Christians who visited that place returned with various feelings. Some were confounded, and knew not what to say; some without hope, and in deep distress for themselves; others weeping over the state of the church at home, and anxious that something should be done. I resolved to call upon the members of the church, and either by myself or by the elders, most of the members were visited; and after a short and pointed conversation, the visit, if practicable, was closed with prayer, not general, but *adapted* to the individual or families conversed with. It now became a time of heart-searching in the church. Almost daily, persons who had long been professors, and who had maintained a respectable standing in the church, gave up their hopes, satisfied apparently that they had been deceived. Soon, numbers among the impenitent were awakened; but most of them lingered along without obtaining relief. Still there was but little of the spirit of prayer in Zion—but little of the power of supplication which prevails. Christians, instead of placing their confidence in God, were looking to arms of flesh; instead of having that faith which creates *expectation* of a blessing, they were merely hoping it might come.

This state of things continued till about the 1st of February, when the Rev. Mr. Finney came to Utica, where, as in other places, his plain and pungent and faithful preaching was attended with evident and wonderful success. Christians had been told of their departures from God, their backslidings in heart, their lukewarmness, their love of the world and conformity to it, and of the necessity of a broken spirit, of deep and thorough repentance, before they could reasonably expect a general revival of religion. These solemn truths were pressed again and again, and along with them, the necessity of the influence of the Holy Spirit to rouse them from their slumbers. This influence they were urged to seek, as a blessing which God has promised, and will certainly give to those who seek it with faith. An humble and fervent spirit of prayer, to a considerable extent, gradually increased; and as it increased, convictions and conversions took place among the impenitent. It was not long before the work became powerful. Places of worship were thronged, and the stillness of the sepulchre reigned, broken occasionally by a deep sigh from some heart that was writhing under the condemning influence of divine truth. Instead of noise and confusion, the meetings were solemn, and sometimes awfully so, by the presence of God, which made sinners "afraid," and Christians humble and still. True, there has been noise; there has been "no small stir about these things;" but it has been on the other side—among the enemies of the revival, as it was in the days of the Apostle.

The general features of this revival are the same as have always marked every genuine outpouring of the Spirit, since the apostolic age. I shall, therefore, not repeat them; but would here observe, that like some of the former revivals in Utica, this one has been confined to no particular class in community. Its sweet and saving influence has fallen upon the rich and the poor, the ignorant and the learned, and moulded into its own lovely image, as we humbly trust, the proud moralist and the polluted debauchee. It has made "new creatures" of gamblers and drunkards, and swearers and Sabbath breakers, and brought the self-righteous pharisee, the deluded skeptic, deist, and universalist, to abandon their dreams of happiness and heaven, without a holy heart, and to fly for cleansing to the blood of the Lamb.

The probable number of converts in Utica, is about five hundred. The number of hopeful converts in a population like this, it is not easy definitely to ascertain. Not far from sixty persons, some of whom were travellers, who "turned in to tarry but for a night," or day, or week; others belonging to the towns around, experienced, as we trust, the grace of God in this village. More than a hundred, the subjects of the revival, have united with the first Presbyterian church; numbers with the Methodists and Baptists; and how many with the second Presbyterian and Welch congregational churches, their pastors will tell in this report. Besides these, not less than fifty adults, belonging to the first Presbyterian society, are entertaining hopes, who for various reasons still remain without the pale of the church. And to these we may add many children, from seven to thirteen years of age, whom, although they give evidence of piety, the session have thought best for a time to catechise and instruct, until their age and knowledge, and experience with the world, shall render it more safe to receive them. Accordingly, a class for this purpose has been already organized. Nor has this good work of the Lord ceased. The spirit of prayer still continues, though in a less degree, and consequently conversions are less frequent than they were last winter. Scarcely a week has passed during the last summer, when one or more has not been brought into the kingdom of Christ. For the last six weeks, twenty have hopefully experienced the grace of God.

Whether all the converts are what they profess to be, the great day of judgment must determine. It would be strange, if among so many, some are not deceived. As yet, however, there has not been a single instance of apostacy among adults, that has come to my knowledge; and, judging from the fruits, the only safe criterion, now, after the lapse of eight months, never did the subjects of a revival appear better. But observation, as well as the word of God, has taught me to expect tares among the wheat; and if in the end, there should be many of the former, it will be no argument that the revival is not the work of God. Indeed, we do feel and know that the Lord hath done it. True, he has wrought through the instrumentality of men; but the power was his, and to him be the glory. Besides Mr. Finney, who has been signally owned and blessed, important services have been rendered by the Rev. D. Nash, N. Smith, and other brethren in the ministry, who are remembered with gratitude both by the church and their pastor.

With regard to the means used in this revival, I should say nothing, were it not for the gross misrepresentations that have gone abroad.—They are substantially the same as were employed by Whitfield, Edwards, Brainard, and by some still living, whose praise is in all the churches. The grand mean, and that into which all others are resolved, has been the *word of God;* the doctrines of salvation; the depravity of the heart, consisting not merely in the negative want of love to God, but in positive hatred to him; the law of God, its extent, purity, perfection, and binding influence; the sovereignty of God, illustrated and enforced not so much by abstract reasoning as by matters of fact; the nature and necessity of regeneration by the Holy Spirit, and justification by faith alone. These truths have been preached *constantly*, both in the pulpit and out of it. Nor have we failed to urge sinners to repent and submit to Jesus Christ, and that immediately, as the only condition of forgiveness; warning them at the same time, that so long as they refused to comply, all their tears and prayers and efforts are not only vain, but sinful.

Believing it to be duty to use every lawful and proper measure to render effectual divine truth, we have, and we trust in humble dependence on God, visited from house to house, conversed freely with individuals, and fearlessly declared the truths in the street, in the grocery, the counting-room, and private dwelling. We have also had various small circles for prayer, as well as stated and public prayer-meetings; and in the former, females, in some cases, tho' more seldom than we could wish, have taken a part. The instruction administered in Sabbath schools has been signally blessed, both to the teachers and taught. At the commencement of the revival, there was a bible class, consisting of forty two young persons, under the sole direction of the elders of the church. Most of these are indulging hopes of eternal life. Their number has now increased to nearly one hundred, and the Lord is still blessing his word to the salvation of their souls. The bible is to them a precious book; nor to them alone. Never, in the same space of time, I am confident, was it so much read in Utica, as it has been for twelve months past. Besides these means, discipline, meetings of inquiry, days of fasting and prayer, and conference meetings for the church, have been very useful.

Nor is it true, that all, for this space of time, has been division and dissension in our village. Never was so large a church more happily united than we have been, during this revival; and it is so still. I verily believe there is here the "unity of the spirit in the bond of peace."—Some few individuals may have differed from their brethren, with regard to the propriety of some measures; but I have seen none who were blind to the mighty hand of God, that was bowing down rebel sinners on every side, and none so hardened in unbelief, as not to adore and rejoice in it. The society, also, is evidently strengthened and built up; and we pray God to send down his spirit, and bring in those who are left, that all may "worship him in spirit and in truth."

The following is from the Rev. S. W. Brace, pastor of the 2d Presbyterian church, dated December 8th, 1826:—

The 2d Presbyterian church in Utica was organized in May, 1824. Subsequent to that period, until near the close of the last year, there had been no special attention to religion among us; although a number of souls had been hopefully converted to a knowledge of the truth, as it is in Jesus, and added to the church on public profession of their faith in Him. During the former part of the year, a state of deep declension in spiritual things prevailed. Professing Christians, in general, exhibited great apathy to the concerns of the soul; and the impenitent, as a natural consequence, were content to live in sin, unaffected, unalarmed. In the midst of this moral darkness, however, there were some scattered rays of light thrown in, to cheer a little the gloom of our condition, and inspire the hope that God would ere long look down in mercy upon us. A few praying souls, in earnest importunity, ceased not to cry to Heaven in behalf of perishing sinners. A few instances of conviction also occurred; and as early as the month of August, there were three cases of hopeful conversion. Before the close of the year, a greater number appeared to be seriously impressed, and *two* more, in the judgment of charity, gave evidence of a saving change of heart.

On the first and second Sabbaths of the present year, deeper solemnity and more fixed attention appeared upon the minds of the congregation than we had before witnessed. A day of fasting, humiliation and prayer, was set apart by the church, and observed "with one consent." The exercises of this day, we had reason to believe, were crowned with the signal blessing of God. Immediately after, a new and better state of feeling seemed to pervade the hearts of professors; and the work, so far as it regarded the impenitent, assumed a more decided and encouraging aspect. A more frequent and unreserved intercourse took place among the members of the church. "Then they that feared the Lord spake often one to another;" and it was evident from the growing interest which they felt in each other's spiritual concerns, that "the Lord hearkened and heard, and that a book of remembrance was written before him." The spirit of "brotherly kindness and charity" began to enkindle its delightful and increasing ardour in the bosom, and the law of love to dwell more richly upon the tongue. Hearts, melted into that tenderness of christian affection, which always bespeaks the presence of the Saviour, seemed to beat in unison of feeling. There was meaning in the language of the Apostle to the Ephesians, and meaning which came home to the bosom with energy and sweetness:—"Be ye kind one to another—tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Prayers more fervent and humble were offered; and exertions for the salvation of souls and the glory of the Redeemer, were concentrated and increased. Meetings for social and devotional purposes, and religious visits, became frequent and refreshing. GOD WAS IN THE MIDST OF US, OF A TRUTH. Stupid sinners were excited to look at a crucified Jesus, and mourn and weep; and hard hearts were subdued to the love and obedience of Christ, by the silent and life-giving energy of the Holy Ghost.

Such continued to be the state of things, with but little variation, for about four months, when a gradual decline of the work was apparent: although it has not at this late period entirely subsided; so far from it, that new cases of conviction and hopeful conversion come to our notice nearly every week; while great harmony and brotherly kindness still prevail in the church, together with an increasing spirit of prayer. Indeed, there is at the present time, richer tokens of the presence of God our Saviour among us, than we have witnessed for some months past. THE STILL SMALL VOICE of the infinite and invisible One, seems yet to be whispering consolation to the saints, and trouble to the wicked, while CHRIST AND HIS CROSS are made the principal themes of public discourse.

In reviewing the dealings of God towards this infant branch of Zion, during the past year, we have abundant cause for gratitude and praise. About eighty persons, worshipping with us at different periods, it is believed, have become hopefully pious in this revival. Some have removed from the place, and a number have united with other churches. Fifty-two have been added to this church; a number more have been examined and approved by the session; and a few others, on examination, have been advised to delay a public profession. No instance of open apostacy from the faith, has yet appeared among those who have "named the name of Christ." With but little exception, they appear to be walking in the truth, and striving to adorn the doctrine which is according to godliness.—"THIS IS THE LORD'S DOING—IT IS MARVELLOUS IN OUR EYES."

The Rev. Mr. Everett, pastor of the Welch Presbyterian church, states that about forty have been added to his church, as fruits of the revival.

**WESTERN RECORDER.**

*UTICA: TUESDAY*, JANUARY 30, 1827.

"*Send her away, for she*" TEACHETH "*after us.*"—Several of the religious papers, of late, contain strictures on the subject of females praying audibly, in presence of the other sex, which purport to show that the practice is, in all cases, forbidden in the New Testament. The fact evidently is not so; and the mistake appears to have arisen, by taking it for granted, that every little neighbourhood prayer-meeting, for a specific object of deep, heart-felt interest, is the same in effect, as when "the *whole church be come together into one place*," for the purpose of *mutual edification*; and that in all cases, *audible praying* before the other sex, is the same as *teaching* them, or "speaking" in public "assemblies." *See* 1*st Corinthians, ch.* ix. & xiv.; *and* 1*st Timothy, ch.* ii.

Without entering into any formal discussion of so delicate a subject, we may be permitted to refer our editorial brethren to Philippians iv. 2, 3—"I entreat thee, also, true yoke fellow, help those women which *labored with me in the gospel*," &c.; and to add in relation to another passage, that one of the most affecting and melting instances of prayer recorded in the New Testament, is that of a female who brought her agonizing petition to the Saviour, in the presence of the twelve disciples, if not before an assembled multitude; when she obtained the *very thing she sought after*, together with a *special commendation of the Saviour*, in behalf of the greatness of her faith. The disciples, in the first instance, it seems, were ashamed of her, and begged of their Lord to "send her away;" which doubtless he would have done, if her errand, according to our motto, had been that of "*teaching*" instead of "*crying* after" them. But how different was the case! We are ready to admit, that all prayer which is *like teaching*, should be every where suppressed, whether offered in the person of males or females; but so far as we have been acquainted, such is not the kind of praying which the writers of the articles alluded to, seem to have had in their minds; and perhaps they would do well not to confound distinctions, where the bible makes a difference.—Doubtless the Syrophenician woman herself had sufficient sense of propriety, while offering her petition, to have her head covered, according to the custom of the times, and agreeably to a subsequent apostolic direction.

*Not so Fast.*—Some of the friends of the High Church, we understand, are parrying off the uncomfortable truths which have lately appeared in our columns respecting the Bishop's sentiments, by urging the consideration that we have produced no *real names of witnesses*, in proof of the alledged errors. This is a most flimsy pretence. We can assure our readers, that we have not given place to the articles in question, without a personal knowledge of the names, and characters, and residences of the writers. Their names, and many more, we believe, *might be given*; but the single name of the Bishop, annexed to such quotations from his writings as have been adduced, will more than have sufficed to disclose the general character and tendency of his sentiments.

Those of our readers, who love thinking for its own sake, as well as for the sake of discovering, arranging, classifying and defending the truth, will find something to their liking in the articles of "*An Old Student of Ancient Facts*," whose first communication was published in our last, and whose second is found on our first page, to-day. We are gratified to be able to number such a writer among our correspondents.

A series of excellent articles on the subject of Literary Institutions, has been publishing for some time, in the New York Observer & Chronicle, the first of which appears on our last page. We should have begun to copy them at an early period, had not some of the numbers been accidentally mislaid. They were called forth in the first instance, it would seem, by the suggestions of some other writer, whose sentiments on the subject were not approved of: But whatever gave rise to them, they will be read on account of their own intrinsic merits.

"*Not suited to their Taste.*"—In reference to this phrase, which appeared in a notice of a revival lately published in our paper, we have received a communication from one of our highly respected Methodist brethren, which convinces us that the phrase should by all means have been expunged. We supposed that "the Methodists *among us*," as the writer of the notice stiles them, were of a *peculiar* class, differing in some material points from the generality of their brethren: But since the *proof* of this did not appear in the *article*, the accusation should not have appeared. Still we were far from *meaning* any *offence* to the Methodists; for it is a lamentable fact, that among Presbyterians and Congregationalists, matters of "taste" have in many ways much agency in grieving away the influence of the Holy Spirit.

A musical correspondent presents us with the following inquiry:—

"*Does not distinct articulation injure the harmony and melody of music?*"

This inquiry must receive a negative answer, in all cases where the articulation is not unnecessarily forced and laboured.

The first attempts at articulation will of course be more or less displeasing to the ear; because they are required to be made with a great precision and effort; and because this leads to a distorted enunciation.

The pupil, in the first instance, fixes his sole attention on letters and syllables, being careful to give special prominence to those consonants which can only be *whispered—not sung*; to withhold his prolongation of semi-vowels, such as f, l, m, &c. and to give to every syllable an exact form of musical utterance. The precision, hesitation, and harshness, which are thus occasioned, begin to diminish when the accent is applied; but it is not till the subjects of emphasis and expression have been taken up, that articulation becomes natural and agreeable.—Even in this state of cultivation, the singer sometimes articulates too harshly for existing circumstances; though in nineteen cases out of twenty, the fault is of the opposite kind.

In public assemblies, that articulation which seems harsh to the performers themselves, will appear just in character to the more distant hearers; and singers are not always willing to exercise the self-denial which this circumstance requires. This, however, they ought to do, in all cases; and they should occasionally be taken to the place of performance, to ascertain by actual observation, what measure of exertion and distinctness are required. Let teachers do their duty, and let singers feel a corresponding and continual obligation, and church music will in most cases be understood without an interpreter, and sufficiently musical to satisfy the most fastidious ear among the assembly of worshippers.

It is to be feared, that the importance of this subject will never be fully understood till Christians can be more generally prevailed upon to take it up. Why should *so much* be entrusted to the direction and management of individuals, who have no one sympathy of soul which is in unison with the required spirituality of the exercise?

*Wolff, the Missionary.*—This intrepid man, it seems, has gone to Ireland, to labour for a while among the Roman Catholics. Desirous of an interview with Dr. Doyle, one of the catholic bishops of the country, he *wrote* him a line, proposing to spend a few months in his family, and representing himself as belonging to the protestant church, or to the church of Christ at large, holding communion with Christians of every denomination. His request was refused, on account of the causes which had led to Mr. Wolff's removal from the college "*de propaganda fide.*" The Doctor would not refuse to receive *a call* from *any body*, when at home; yet could not receive Mr. W. as a missionary, or as in catholic communion; but would hope to see him, as one "*wearied in walking in ways of difficulty.*" The refusal doubtless had little influence on Mr. Wolff.

*Union of Papers.*—While the number of religious newspapers is, on the whole, increasing, the policy of putting two of them together, for the purpose of securing a liberal support, has in several instances been resorted to with much success. The Recorder & Telegraph, of Boston; the Repository & Observer, of New-Hampshire; the Observer & Chronicle, of New-York; and more recently, the Visitor & Telegraph, (Family Visitor, of Virginia, and North-Carolina Telegraph, of N. C.), have had this kind of origin; and several other unions of a similar nature, if we mistake not, have been latterly formed, where but one of the two names of the papers associated have been retained.

The question of multiplying or diminishing the number of religious papers must soon become a very interesting one. In such a day as this, every friend of Zion should have constant access to some vehicle of intelligence; and it is equally important that each vehicle should sustain a character for talent and influence, and that it should be made to keep pace with the spirit of the times. It seems desirable, therefore, that every religious paper should have sufficient patronage for the support of a competent editor, who will give his constant attention to the business. But if such papers are to be multiplied beyond the proper extent, this cannot be. They will, like political papers, come at length to be edited by village printers, who have little time to devote to the business, little talent for sustaining the character of their papers, and too little independence, perhaps, to make them the constant vehicles of sound sense, sound information, and correct principles. Such a result would be most disastrous.

*A new Paper.*—We have received the first and second numbers of the *Charleston Observer*, issued at Charleston, S. C.; by B. Gildersleeve, editor and proprietor. The paper is well executed; is of the imperial size, and devoted to the Presbyterian interest.

The Impromptu on Charity has been received. It manifests some ingenuity; and it will doubtless continue to interest those who remember the author and the circumstances which called it forth. After all, it is not poetry.

Several communications are on file for next week. Has our correspondent "S. P." forgotten to send us his second number? Or must it have miscarried?

## Political.

### CONGRESS.

But little business of general interest, was transacted in Congress during the week preceding our latest accounts. The bankrupt bill still sleeps in the Senate.

In the House, on the 17th inst. the bill to increase the duty on low-priced woollen cloths, and on wool, was taken into consideration, in committee of the whole; when Mr. Mallary, of Vermont, in a long and able speech, presented a full view of the subject, as it had been pressed upon Congress, by memorials from different parts of the Union. When he had concluded, Mr. Cambreleng, of N. Y. rose, not, as he said, to reply to the gentleman from Vermont, but to move that the committee rise. "In moving for the committee to rise, it was not with any view of addressing the committee to-morrow; it was, that when the motion should be again made to go into committee of the whole on this bill, the house should refuse, at least for two or three weeks, till gentleman had an opportunity of informing themselves as to the true character of the bill. He should be more gratified, if the house should refuse to do so altogether." Mr. C. remarked on some parts of Mr. Mallary's speech, when his motion prevailed, & the house adjourned.

On the 22d, a motion was made to discharge the committee of the whole from the further consideration of the bill—in effect, to reject it; but the question was not taken.

### NEW-YORK LEGISLATURE.

*Monday, Jan.* 22.—In Senate, on motion of Mr. Spencer, a resolution was passed, directing the Secretary of State to furnish the Senate with a statement of the number of persons pardoned within the last four years; the crimes of which they were convicted, and the term of imprisonment remaining unexpired; classing them so as to present the results before mentioned, without stating each particular case.

In the Assembly, the Comptroller, in conformity to a resolution of the house, calling upon him for information on the subject of ways and means for constructing the state road, made a report. In answer to the question submitted by said resolution, "whether if an appropriation is made adequate to the building of the contemplated state road, as reported by the committee, an immediate resort to taxation will not be necessary for defraying the ordinary expenses of government," the Comptroller replies, that a resort to direct taxation is not absolutely necessary; but he is inclined to believe that upon a full view of the subject, that mode of supplying the deficit of the general revenue to meet the ordinary expenses of the government, in the supposed case, will be regarded as the most expedient.

The House then went into committee of the whole, on the bill for the final settlement of all claims for bounty lands—authorising the commissioners of the land office to hear and decide all claims, and to grant lands not exceeding 200 acres to any one claimant; but the committee rose without taking any question.

The committee of the whole passed the first section of the bill relative to banks, which requires that bills issued by any bank having a branch, shall be demandable and payable at either the mother bank or the branch.

*Tuesday, Jan.*23.—The Senate was occupied most of the day in court of errors and on executive business.

In the Assembly, petitions for a canal from Binghampton to Utica or Whitesborough, and from Rome to Ogdensburgh, by way of Boonville, and a remonstrance against the division of Vernon and New-Stockbridge, were read and referred.

Mr. Price, from the committee on so much of the Governor's message as relates to the memory of Gen. Herkimer, made a report, and brought in a bill entitled "an act in honour of the memory of Gen. Herkimer." [Authorising the Governor to remove the remains (if the consent of the relatives is obtained) from Danube, Herkimer county, to the village of Herkimer, and to erect a monument over them.]

Mr. M'Clure brought in a bill to tax bachelors, between the ages of 30 and 45, from $2 to $20, for the support of the poor.

The committee of the whole passed the bill to renew the charter of the New-Hartford manufacturing society; and rejected the bill giving to the college of physicians and surgeons the bodies of convicts dying in the New-York penitentiary.

*Wednesday, Jan.* 24.—In Senate, the business transacted was altogether local and unimportant.

In the Assembly, Mr. Bucklin, from the committee on courts of justice, on the resolution of Mr. Stevens, instructing them to inquire as to the expediency of fixing all the terms of the supreme court at Albany, reported that it was not expedient to pass any law altering the present location of the terms of the supreme court. The House agreed to the report.

The House again went into committee of the whole on the state road bill. Mr. Sill, without intending to discuss the merits of the project, which he hoped to have the opportunity of doing hereafter, proposed an amendment, which (he said) would cut off the northern leg of this colossus. He then moved to strike out so much of the first section, as provided for a northern diverging route from Bath, Steuben co. through Ithaca and Delhi, to the head of Delaware river. He said this route was not thought of till last winter, and that the two routes were not more than 17 1-2 miles apart on an average.

Gen. Root opposed the motion. He contended that the northern route was the most important of the two, and that it was so considered by the commissioners. He was therefore of the opinion that the gentleman from Oneida could not be very favourable to the road, or any part of it, when he proposed to strike out the route which would be the most productive. The gentleman (he said) played a deep game.

Mr. T. R. Smith proposed an amendment, to continue the road from Sullivan county, through the counties of Orange and Rockland to Nyack, on the Hudson river. He considered this the most eligible place for the road to connect with the river.

Without taking any question on either of these amendments, the committee rose and reported.

*Thursday, Jan.* 25.—The Senate were occupied in the discussion of a claim of the Seneca Indians, for damages sustained in cutting a feeder for the Erie canal through their lands, and diverting the Tonewanda creek for that purpose; which ended in referring the subject to the canal commissioners, for information.

In the Assembly, a petition for a canal, from the Erie canal at Canajoharie, to the head of Otsego lake, and from thence to Binghampton, was read and referred.

Mr. Sill reported a bill providing for the appointment of militia officers, above the rank of captain, by the Governor and Senate.

Mr. Gardiner called up a resolution, offered by him some days ago, that this house will not incorporate any new bank, nor renew any old one, unless the stockholders are made personally liable for the debts of the company. Mr. Bucklin moved to amend the resolution, so as to make the *directors* only liable. A long debate ensued, which was ended by postponing the further consideration of the resolution until the 1st day of July next—90 to 19.

The House then again went into committee on the state road bill. Mr. Sill's amendment was opposed by Mr. Livingston, of Dutchess, and by Gen. M'Clure, who spoke until the hour of adjournment, when the committee rose, without taking the question.

*Friday, Jan.* 26.—In Senate, Mr. Bouck, in behalf of the canal commissioners, reported that the reason why canal damages had not been allowed the Seneca Indians, was, that it was not known who the proper persons were to receive the money and give a discharge.

In the Assembly, after the transaction of some unimportant business, the state road bill was again taken up in committee of the whole, and after a long debate, the committee rose without taking any question.

The bill for the final settlement of all claims for bounty lands, was passed in committee of the whole.

*Saturday, Jan.* 27.—In the Assembly, the state road bill was again under consideration; but no question was taken.

*Finances of the State.*—The annual report of the Comptroller was submitted to the House of Assembly last week. The Argus gives the following summary of its contents:—

| | |
|---|---|
| The receipts into the treasury for the year ending the 30th November last, have been | $2,023,355 35 |
| Balance in the treasury, on the 30th November, 1825, | 248,430 60 |
| Aggregate, | 2,271,785 95 |
| During the same period there has been paid from the treasury, | 1,905,773 45 |
| Balance in the treasury, on the 1st December, 1826, | 366,012 50 |
| Of this sum there belongs to specific funds, | 101,766 22 |
| Amount in the treasury on the 1st December last, applicable to the ordinary expenses of government for the present year, | 264,246 28 |
| The estimate for the ordinary expenses of the government for the current year, is | 290,500 00 |
| That for the ordinary revenue of the government, is | 193,750 00 |
| Deficit in the ordinary revenue to meet the ordinary expenses of the government for the current year, | 96,750 00 |
| The balance in the treasury will cover this deficiency, and leave a surplus at the end of the year, of | 167,496 28 |
| The balance in the treasury at the close of the past fiscal year is unusually large. This is to be ascribed to its unexpected augmentation, by the receipts on the sale for arrears of taxes, after deducting the purchases for the state, to | 127,359 66 |
| And by the payment of claims due this state from the U. States, amounting to | 76,813 89 |

The balance in the treasury at the close of the last year being more than sufficient to meet the expected deficit in the ordinary revenue to defray the ordinary expenses of the current year, there will exist no necessity of devising new sources of revenue, or of increasing the amount of receipts from those already existing, unless these revenues to a large amount are directed to new objects.

### SUMMARY.

*Destructive Fire.*—A most destructive fire broke out at Alexandria, in the district of Columbia, on the 16th inst. This city is on the Potomac, about seven miles from the capitol, and in full view of it. The fire commenced about 9 o'clock in the forenoon, and was not extinguished until 4 o'clock in the afternoon. The wind was exceedingly high during the whole day, and the atmosphere so intensely cold as to freeze the water as fast as it lodged on the houses. There were fifty-three houses and stores (many of which were of brick) destroyed; and the loss is estimated at $107,000. The most populous and flourishing part of the city is in ruins, and a large proportion of its inhabitants are houseless and destitute. While the fire was raging, a resolution was offered in the House of Representatives, appropriating $10,000 for the relief of the sufferers. The next day, the resolution was changed into the form of a bill; the sum was increased to $20,000; and the bill passed the House, and was sent to the Senate. On the 23d, it was passed to its third reading in the Senate, and no doubt was entertained of its final passage in that body.

The Hon. *Stephen Van Rensselaer*, has been nominated by the friends of the national administration in the legislature of this state, as their candidate for United States Senator, in the place of Mr. Van Buren, whose term of office expires on the 4th of March next.

A shock of an earthquake was felt at Whitehall, on the 5th inst. It was so violent as to shake the buildings to a considerable degree. It was also felt at the same time at Saratoga-Springs, and at Greenfield and Corinth, in Saratoga county; where the noise continued for one or two minutes, and resembled that of a heavy loaded waggon on frozen ground.

Sunday the 21st inst. appears to have been the coldest morning which has been experienced in the northern states for many years. The thermometer, in many places, stood at 30d. below zero.

Yesterday afternoon, says the N.Y. Mercantile Advertiser of Wednesday, about 4 o'clock a large field of ice was brought by the flood tide to the entrance of the East river, and completely blocked up the passage between the battery and Governor's island. The ice was about 14 inches thick, and although there was but a light wind, it came with such a force against the battery wall as to form a large pile of huge masses to the height of the railing, and in one place a quantity was forced over the top. Two or three of the large stone posts were started, and several of the large coping stones were broken. The field of ice was judged to be more than a mile square. At the turn of the tide it drifted off.

The river Appomattox, in Virginia, is frozen over, and the Petersburgh Intelligencer says, that from all accounts, the present season has been the coldest since the memorable winter of 1780-1, when it is mentioned, in Jefferson's Notes, that not only all the rivers of Virginia were blocked up, but the bay itself was frozen a considerable way out.

Peter Stagg, Esq. has been appointed by the President and Senate, surveyor of the port of N. York, in the place of Gen. Swift, removed.

In Boston, on the 19th inst. four children narrowly escaped with their lives, in consequence of a kettle of common coals from the fire-place being plaeed in their bed room; and on the 20th, in the same city, a young woman having carried a kettle of coals into her bed room, was found dead about two hours afterwards.

In Orange, Vt. a five pail kettle of coals was recently carried into the meeting-house. Numbers fell to the floor, and others were so materially injured by inhaling the atmosphere, as to be unable to support themselves for some time.

*Florida Indians.*—From official information, received at St. Augustine, it appears that the late murders and depredations were regretted by the chief body of the Indians, who, together with the most influential men of the nation, were ready to co-operate with the United States troops in bringing the offenders to justice. Gen. Hernandez has accordingly directed Col. Broward to dismiss the men of his command ordered on duty.

The ordinance department at London, have ordered home to England, for the purpose of taking his trial there, Capt. Matthews, a member of the Upper Canada House of Assembly, who stands charged with having called for *Yankee Doodle*, or *Hail Columbia*, in some provincial play house.

*Hopeful Beginning!*—Within the last seven days, eight persons have been committed to the jail in this village, charged with being concerned in passing counterfeit bank notes. A horde of counterfeiters has for years been supposed to infest the southern borders of this county, and a serious attempt is now making to break it up. —*Herkimer Am.*

The store of John Raymond, in Louisville, St. Lawrence co. was destroyed by fire on the 5th inst. The post office, and papers and letters, were also destroyed.

From the 8th to the 15th inst. inclusive, there were received at the post office in New-York, upwards of twenty thousand ship letters, eight thousand of which were received on Friday, the 12th inst.

*Drunkard's Progress.*—An engraver at New Haven, like another Hogarth, has published a series of pictures called the Drunkard's Progress. They commence with the convivial glass, and end with the alms-house.

### DEATHS,

In this village, on the 22d inst. *George G. Cozier*, only son of E. S. Cozier, Esq. aged 17. On the 25th, a child of Mr. William C. Phillips, aged 9 months. On the 28th, a child of Mr. Charles Windsor, aged 14 months.

In New-Hartford, on the 25th inst. *Harriet K. Curtis*, daughter of Mr. William Curtis, of that place, aged 11.

In New-York, on the 18th inst. *Cornelius Ray*, Esq. aged 71.

In Lebanon, Conn. on the 29th ult. Col. *James Clark*, aged 96, well known as having distinguished himself at the battle of Bunker hill, and in other revolutionary services.

In Tekhunah, (missionary station among the Indians), on the 13th November last, *Lucinda Wright*, wife of Mr. David Wright, and daughter of Col. Asahel Washburn, of Montpelier, Vt. aged 25 years. Mrs. W. in company with her husband, left Montpelier, about three years since, devoting herself to the missionary cause, for the benefit of the sons and daughters of the western wilderness, for whose mental and moral instruction she had cheerfully laboured. Three days after the decease of the mother, the afflicted husband was called to part with a lovely child, aged six months.

In Exeter, N. H. Miss *Anna Rogers*, aged 68, daughter of Rev. Daniel Rogers, of Exeter, who died in 1785; who was the son of Rev. John Rogers of Ipswich, who died in 1745; who was the son of Rev. John Rogers, President of Harvard College, who died in 1684; who was the eldest son of Rev. Nathaniel Rogers, who came from England in 1636, and settled in Ipswich, and died 1655; who was the son of Rev. John Rogers of Dedham, in England, who died in 1639, who was grandson of Rev. John Rogers, of London, who was burnt at Smithfield, in 1555.

## NOTICE.

ABOUT the last of September or 1st of October, an elderly man, wearing a light coloured surtout, with a spare face, and of a middling size, passed thro' the northwestern part of Camillus, to the eastward, driving a pair of more than ordinary Steers, unyoked—the one a deep red, with some white on his face—the other of a darkish colour, and judged to be three years old. Any person, who, from the above description, may know the individual above mentioned, is requested to give information of his name and place of abode to the Subscribers, in Paris, Oneida county—he having, while passing through Camillus, seized and carried off their property, in their absence. JOEL & LEWIS BURT.

*Paris, Jan.* 27, 1827. 5

☞Printers in this state are requested to insert the above in their respective papers.

## Twenty Dollars Reward.

LOST, the 7th December last, a common travelling TRUNK, 2 1-2 feet long, and covered with a Spanish hide. The name of the Subscriber was written on a card and nailed on the top—but it may have been torn off. It contained one suit of Clothing, other articles of Wearing Apparel, some Silks and Lace, and many Papers of no consequence to any person but the owner. The Trunk was supposed to have been put on board the wrong stage at Syracuse, and to have gone east. Any person delivering the Trunk and contents to J. Parker & Co. Utica—J. M. Sherwood, Auburn—C. H. Coe & Co. Canandaigua, or to the Subscriber, shall receive the above reward, or Ten Dollars for the Papers. LYMAN WILMUTH.

*Bushnell's Basin, Monroe Co.*
*Jan.* 22, 1827. 4

## Carpets—Carpets—Carpets.

*No* 62, *Genesee-street.*

### Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at New York prices.

*Utica, December* 19, 1826. 51w8

## NEW ESTABLISHMENT.

### M. D. Parker & J. C. Hastings,

Have entered into partnership in the

*Wholesale & Retail Grocery Business,*

under the firm of

### Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

*Utica, Oct.* 24, 1826. 43

## REMOVAL.

### Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

*Utica, Nov.* 28, 1826. 48

## Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

*Utica, Jan.* 1, 1827.

## Poetry and Music.

"KINDLED ONLY AT THE SKIES."

*From the National Gazette.*

### THE DEPARTED YEAR.

BY W. B. TAPPAN.

Thou waning year! thou waning year!
And we have seen thee quickly fly;
Visions of days, but lately here,
We wake, and thou hast hurried by.
In fitful murm'rings, sadly wild,
Thy dirge the sullen winds have sung;
And winter comes, thy weeping child,
Her fleecy mantle o'er her flung.

Prophet of ages! hoary seer!
Thou wast not seen where systems roll;
When flew thy axle, charioteer!
In noiseless triumph to its goal?
Suns burning once, now quench'd, no trace
Mark'd of thee, in infinity,
Nor the dim worlds that hang in space,
Wrapt in their own eternity.

Thou wast—yet mortals knew not whence;
Hast been enjoy'd—thou art not here;
Thou'st vanish'd, gone forever hence,
Yet we shall meet thee, deathless year!
The chronicler, unwearied Time,
Exultingly points to the scroll,
Where deeply grav'd with touch sublime,
Live the long annals of the soul.

There dwell in characters of fire,
Corruption's deed and brooding hate;
And, letter'd there, in language dire,
The man oppressor views his fate.
There lives the prodigal's just doom,
And his who shar'd the selfish part,
And there, in never-dying bloom,
The actions of the generous heart.

Before the darkly-burning throne
Time renders up his dreadful seal;
The deeds of men, uncloth'd alone,
The mystic manuals reveal.
'Tis finish'd—in heaven's chancery,
Angels behold it with a tear;
The scroll is given—eternity
Embosoms the receding year.

### DIFFERENT DEPARTMENTS IN MUSIC. NO. XXI.

ORATORIOS—THE INTERCESSION.

The examination of this oratorio convinces us that the cultivation of this species of music has greatly declined in England. From the acknowledged reputation of Mr. King, we presume that the Intercession is a fair specimen of the style which is most generally popular; and if so, we must infer that there has been a great falling off, in point of science and dramatic effect.

The best solos of Handel are still heard with intense interest; and his thundering choruses and double choruses, when well executed under favourable circumstances, are still regarded as specimens of unrivalled sublimity. The strains of Haydn have less power in the vocal parts; and are somewhat deficient as to dramatic effect; but they manifest, on the whole, great genius and invention; they are highly beautiful, and often impressive. But in the oratorio before us, there is little which rises above the level of popular miscellaneous extracts, songs and glees; and though many of the movements are not destitute of ease, gracefulness, simplicity and beauty, they fall far below the dignity of oratorical composition. Whether, on the whole, such strains as these will not produce the greatest effect on the multitude, is quite another question. We are now speaking as *artists*; and in this point of view we should not hesitate to say, that whatever merits the piece may possess, it does not deserve the designation it has assumed.

The words of the piece are selected from Milton's Paradise Lost, commencing with the passage—"Father, thy word is past—Man shall find grace;" and embracing a number of passages which relate to the intercession of the Son of God, the despondency and penitence of Adam and Eve, their expulsion from paradise, and restoration to the favour of God.

Such themes were worthy of some effort in the composer; but in general they appear vastly more striking in the poem, so far as moral effect is concerned, than they do in the music before us. This is an unpardonable fault, and one that pervades the whole piece: But as the multitude are not generally overstocked with christian sensibility, moral defects are seldom noticed by musicians or amateurs; and we know not that the one we have now been mentioning was ever before alluded to as censurable.

The piece opens, after the overture, with a simple short recitative, set to the words just quoted; and is immediately followed by the air, "*I*, for his *sake*, will leave thy bosom; and this glory next to thee, *freely* put off; and *for* him, lastly, die." Here, then, was an opportunity for one of the finest solos imaginable; but the theme, we suspect, had no special charm for the composer. He has furnished us with a simple, plain spoken air, embracing a slight shade of tenderness, with a very gentle touch of pathos at the close, "lastly die;" when his whole soul should have been poured forth in impassioned melody. The emphasis, too, is occasionally misplaced, as is seen by the italics marked in the words of the above quotation.

The next recitative—"But he shall rise victorious," &c. is a good one; and introduces with spirit the chorus, "The multitude of angels, with a shout, loud as from numbers without number," &c. which, on the whole, is, perhaps the best chorus in the oratorio. The accompaniment is much like the shout of a multitude; the vocal parts admit of good enunciation; and, if one could only be contented to think that the shouting of heaven was *nothing unearthly*, he might be satisfied with the expression. "Sweet as from voices blest," however, is felt to be a blemish in this chorus; but it is immediately compensated by the phrase "uttering joy," sung in response between the chorus and semi-chorus. This little passage, to our feelings, has the *best character* of any thing in the piece.

Next to this is, perhaps, the song of Eve—"Must I leave thee, paradise?" followed by the plaintive chorus—"Lament not Eve." The solo of Adam—"Why comes not death to end me," is just what it should not be. It is like a slight allusion to the subject of despair, and a play upon words, almost without meaning, unless the imitation of *sleepiness*, at the words—"Then should I rest and sleep secure," may be supposed to express the feelings of a *perturbed spirit!* The closing chorus, if it has few beauties, has some power. But we must not look for sentiment in it.

On the whole, though the piece contains many creditable strains of music, aside from the import of the *themes* of minstrelsy which it embraces, we are compelled to pronounce it a feeble production, and one which does little credit to its author.

*Progress of Sentiment.*—Some few individuals in Philadelphia appear to be waking up in earnest to the subject of church music. One of the correspondents of the Philadelphian, who wields an intelligent and resolute pen, intimates in his xvth number, that some are displeased and excited to "warmth of feeling," at the list of light and frivolous psalm tunes which he presumes to condemn; but he is determined to "cry aloud and spare not," in view of such tunes. And among other things, he complains of a new musical publication, which purports to be issued under the patronage of Sunday school teachers. The tunes in such a publication, doubtless, ought to be simple and interesting; but why need they be vulgar and trivial? Is it not important that children should have right notions of taste in this matter?

Another writer in the same paper, expresses himself thus:—

"I do solemnly consider that sacred themes are profaned, and the ear of heaven insulted, by such discordant noises. We require good preaching; we are not pleased except with sincere, reverential and decorous praying; we blame the minister when he reads the word carelessly; we respect the ordinances, and shrink from the idea of baptism and the supper being profaned; but the *singing*—throw that into the corner; trample it under foot; tho' let "all the churches know," that while preaching, praying, the word, and the ordinances, shall *expire*, PRAISE shall endure *forever*. What do we do? That part of worship alone which heaven deems worthy of its own sacred palaces, and which, when faith and hope have ceased, will be the only medium of expressing the eternal love of the blessed to God and Christ, we esteem a matter next to *insignificant*. How many of our ministers take any trouble on the subject? I know one who is really so annoyed by the music of his congregation, that it sometimes unfits him for preaching. I know another, who sometimes will not suffer the hymn to be finished, but gets up and goes on with his part of the service. I pretend to no scientific knowledge on the subject. I have only, like others, been at the singing school, and learned the rules and to call the tunes by note. But I *have heard* good singing, and the contrast with the bad is indeed affecting."

## Miscellaneous.

*From the N. Y. Observer & Chronicle.*

### PUBLIC SEMINARIES OF EDUCATION. No. I.

GENTLEMEN—In a late number of your useful and widely circulated paper, I have noticed an essay recommending the establishment of a new institution, "for the promotion of the health, knowledge and piety of the youth of the Presbyterian church." Although I most cordially agree with the writer in the important objects proposed, I differ from him respecting the mode of accomplishing them. On this point permit me to submit a few remarks.

The writer to whom I refer, considers the reformation of the Colleges now established utterly hopeless, and believes that the only means of accomplishing the important objects he has in view, is "the establishment of places of education on principles purely christian." It strikes me that there is something uncharitable in the sweeping anathema implied in this description of the proposed school. Have we no Colleges established on principles purely christian? Whatever some may think, I am one of those who dare to say, that the piety of the venerable founders of at least some of our Colleges, was as enlightened, pure and ardent, as that of any men that can be selected at the present day. The leading object of these men in the establishment of Colleges, was to train up young men for the service of the church. I could name three or four Colleges, established professedly, and I believe really, with a view to accomplish this object. I am not confident that measures more judicious and efficacious can be employed, than have already been used, to promote science and piety among christian youth. I do not speak of faithfulness and zeal in carrying into effect the principles intended to be inculcated. In these respects no man has ever reached the "ne plus ultra." I speak of the organization of a place of education on christian principles. Are the charters and laws of all our colleges now in being, inconsistent with principles and practices purely christian? Can no increased energy in discipline, and renewed zeal in promoting piety and good morals, give any hope that they can be made to answer in any degree the end for which they were established? Are those places where the Patriarchs and Apostles of the New World taught and prayed, to be abandoned by a christian community, and consigned to desolation, or to the exclusive use of the profligate and profane? Admit that the Colleges now in operation have become corrupt, and that many precious youths have lost their virtue and their health in these institutions; what security, let me ask, can you give the contributors to your new institution, that their liberality will not be perverted in the same manner? Can you find men more competent, more faithful, and more devoted to the cause of Christ and the best interests of man, than have governed and taught in some of these incorrigible institutions? Can you erect stronger barriers against the introduction of idleness and vice, than have heretofore been employed?

You say you will admit none but youth of good morals and industrious habits; or you will dismiss them as soon as their vicious character is developed. Is your correspondent, Messrs. Editors, ignorant that all this has been done, and is now doing, as far as human prudence can go? What more will your correspondent recommend to be done? Will he admit and retain none except those who exhibit ardent and exemplary piety? If this course be taken, the sons of many pious Presbyterians will be excluded. What shall become of youth of this description? They must remain destitute of a liberal education, or be placed in those colleges from which you aim to withdraw all the piety belonging to your church! If it be expedient to withdraw all virtuous and pious youth from our Colleges, I would on the same principles, and for the same reasons, recommend the removal of all Christians and their families from our commercial cities, and even villages, where they are surrounded with all kinds of temptation and vice; and I would locate them in the recesses of our mountains, or in the bosom of our impenetrable forests, where no profane foot can reach them! I need not say what would be the effects of this seclusive system on Christians and on the world; that piety would languish without exercise; that benevolence would expire where no objects called it into action. Salt heaped together in one mass may remain pure, but it cannot in this situation extend its salutary influence to those substances which need its antiseptic powers. It must be diffused and mixed with the surrounding mass, to answer any useful purpose.

If it were practicable to congregate and educate together all the virtuous and pious youth in the United States, I consider it as almost self-evident, that it would be the greatest curse that could befall our country. The youth thus taught, separate from every thing that actually exists in the world, would be less prepared to resist temptation, and less fit to extend the influence of piety in future life. I admit that in every institution intended for the training of useful and pious men, there ought to be a preponderance in favour of piety and pure morals; and whenever the reverse exists, that institution becomes a nursery of vice and impiety. But how is this preponderance to be maintained? Not, I apprehend, by any new scheme—by an untried organization, excluding all except the pious; but by greater activity, zeal and perseverance, in those who have the charge of existing institutions, already sufficiently numerous; by sending young men of piety and talents to Colleges where their moral & religious influence are needed; and by correcting errors in the mode of instruction, if such exist. We have seen what may be effected by the influence of pious young men, in some of our Colleges where beneficiaries of Education Societies have been sent. Without any alteration in the organization of these Colleges, and without even any change in the officers, we have seen an entire moral revolution effected, chiefly through the influence of pious young men introduced and supported by Education Societies. I consider it as high and sacred a duty to distribute young men of this description among our different Colleges, as it is to send missionaries to India, or to the islands of the South Sea. They may ultimately accomplish as much good. But if all of this class be collected together, you lose the moral and religious influence they might exert while in a course of preparatory study, and you send them forth into the world, incapable, through lack of practical knowledge of human nature, of accommodating themselves to the various classes of men with whom they must in future life have intercourse.

If indeed our Colleges be utterly corrupt, if christianity be systematically rejected; if practical piety be openly ridiculed by teachers and pupils; if the evil propensities of youth be indulged uncontrolled; then indeed, it is time for christian parents of every name to look out for some place better calculated to promote the virtue and piety of their children. But if Colleges sufficiently numerous are already established to educate all seeking a liberal education; if they are furnished with libraries, philosophical and chemical apparatus, and other conveniences for the instruction of youth; if they have pious professors, who are exerting their authority and influence to check vice, and to promote piety and pure morals; and if their institutions have been founded in prayer, and reared by the hand of christian charity, why abandon them, and commence others designed to secure the same object? Why not aid in correcting whatever may be amiss? Why not employ the funds necessary to erect new buildings, to purchase libraries, &c. in endowing scholarships for pious and promising youth—in establishing professorships, so that the expence of education may be diminished?

By these and similar means, it seems to me that the moral and religious character of some of our Colleges might be entirely changed. All they want is, pupils of the right stamp—orderly, industrious and pious youth, who will give a tone to morals, an ardor to piety, and an energy to discipline. There are, I affirm, colleges *shackled by no state patronage, founded in piety*, managed by trustees and officers who would throw no obstruction in the way of making them what they were intended to be—nurseries of piety and science. These institutions, destitute of funds necessary to support their instructors, are compelled to make such charges as exclude many pious and meritorious youth. The consequence is, that these Colleges are diverted to a purpose in some degree different from their original intention. Why not, I ask again, employ the funds necessary to raise a new institution, in redeeming one or more of those founded by our pious ancestors from the thraldom in which their necessities place them? Z.

DIRECTIONS FOR THE RIGHT USE OF TEMPORAL AND SPIRITUAL BLESSINGS.

*Of Temporal Gifts.*

"Using this world as not abusing it."—1 Cor. vii. 31.

| | | |
|---|---|---|
| Wish for | them | cautiously. |
| Ask | | submissively. |
| Want | | contentedly. |
| Obtain | | honestly. |
| Accept | | humbly. |
| Manage | | prudently. |
| Employ | | lawfully. |
| Impart | | liberally. |
| Esteem | | moderately. |
| Increase | | virtuously. |
| Use | | subserviently. |
| Forego | | easily. |
| Resign | | willingly. |

*Of Spiritual Gifts.*

"Set your affections on things above."—Col. iii. 2.

| | | |
|---|---|---|
| Prize | them | inestimably. |
| Covet | | earnestly. |
| Seek for | | diligently. |
| Ponder | | frequently. |
| Wait for | | patiently. |
| Expect | | hopefully. |
| Receive | | joyfully. |
| Enjoy | | thankfully. |
| Improve | | carefully. |
| Retain | | watchfully. |
| Plead for | | manfully. |
| Hold | | dependently. |
| Grasp | | eternally. |

"HAIL COLUMBIA!"

Look at this, gentle reader!—Is it not worthy of note? A REGULAR MARKET FOR MEN unblushingly advertised *within sight of the capitol* of this land of liberty. And this is but ONE OF MANY such establishments in the district under the immediate control, and even *under the very eye* of Congress. *What say you, Americans?*

"NEGROES WANTED."

The Subscriber has settled himself at his brother's residence in Georgetown, D. C. for the purpose of purchasing negroes; and as he expects to be stationary during the fall and winter, he will always be ready to attend to any thing in his line of business. As he will always keep a supply of cash, he will at all times give the highest price the market will afford. He may be seen at all times at his brother's residence in Georgetown, two doors below the stage-office of the Union tavern. Persons not wishing to come to town, can always have their business attended to by dropping a line to the Subscriber, at the above place; and all persons having property to dispose of, will find it to their advantage to call on him before they sell. He will always give extraordinary prices for seamstresses and mechanics.

* * * * * *

*Georgetown, D. C. Aug.* 1, 1826.

Where the sun of mercy shines the hottest, there the fruits of grace should grow the fairest.

The world has a great many servants and friends; but I never knew one praise it at parting.


## NEW GOODS.

### No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

## Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

## Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

## For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.


NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45


## WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

## SWAIM'S PANACEA,

FOR THE CURE OF

*Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.*

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

*Utica, August* 12, 1826. 11tf

## Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3


NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.


TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.